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in the equipment of a shrine of Yahwe wherever it might be found. In addition to these general conclusions which make this work one of first-class importance, there are many acute textual and exegetical suggestions scattered all along the way, and for good measure we are given two appendixes, one on "The Divine Name Yahwe Sebaoth," and the other on "A Troublesome Passage in the Elephantine Temple Papyrus." It is perfectly safe to call this study a brilliant piece of work.

The South Today. By John Monroe Moore.

New York: Missionary Education Movement, 1916. Pp. xiv+251. \$0.60.

This is a book prepared for mission study classes primarily; but it may be commended confidently to the general reader. The author's spirit is sympathetic, generous, and discriminating. He insists upon the fact that the South is not a section of America to be dealt with on the basis of a problem, but an integral part of a great country with insight and devotion to effect the solution of its own problem. Now and then the pages are burdened with too many details; but these have been for the most part placed in appendixes. The illustrations are good.

Faithful Stewardship and Other Sermons. By

Father Stanton. Edited by E. F. Russell.

New York: Doran, 1917. Pp. viii+183. \$1.35.

Father Stanton was known as one of the great extemporaneous preachers of London and this is the second volume devoted to his sermons. They bear all the marks of his characteristic style and are, together with the sermons of Mr. Moody, among the best examples of free utterance in the pulpit that we have. There is nothing of the method found in conventional homiletics in these fervid sermons. It is a joy to see the preacher get started. He is in the thick of his sermon right away. Here is an example from the sermon on the text, "Beware of false prophets." "How, in heaven's name, did these two words, 'false' and 'Prophets,' come into conjunction? False Prophets! Why, a Prophet is a man who speaks for God; how then can the word false be put before Prophet? Surely, there must be something wrong here. What a sharp sword this is to the Ministry" (p. 24). Another example is from a sermon whose text is "My God will hear me." "Are these not five delightful words to hear? Count them on your fingers, there are five—'My—God—will—hear—me,' and never forget them.

They have the sweetness of heaven." As is common in extemporaneous speech, there are frequent lapses of predicates, many exclamations, and much loose sentence structure, which is made up for by the inflections of the voice and the gestures of the speaker. These sermons present a rare combination of dogmatism and practical religion. Father Stanton knew the needs of his London and he spoke directly to it, even if it were often through the words of doctrines and ceremonies which to many of his hearers must have seemed outgrown. The message was significant, not because of these, but in spite of them. This is real preaching.

John Fourteen. By James H. Dunham. New

York: Revell, 1917. Pp. 320. \$1.50.

The author is dean of the College of Liberal Arts and Sciences of Temple University. He seeks to do for the fourteenth chapter of the Fourth Gospel, which he calls "The Greatest Chapter of the Greatest Book," something akin to what Dr. Bernard did for the larger section, John, chaps. 14-17, in his *Central Teaching of Jesus Christ*. The exposition is exceedingly discursive. There is little reference to any technical item concerning text or meaning of words. There is much valuable suggestion and often bits of real insight in the exposition; but it is prolix and does not hold the interest of a reader except as some especial concern with this chapter calls for such extensive discussion. The writer uses the psychological approach to the problems raised in the exegesis; it would have added much if he had lightened the long and sometimes wearisome interpretations with more concrete and human illustration.

The Faith and the Fellowship. By Oscar L.

Joseph. New York: Doran, 1917. Pp. 226. \$1.25.

This book belongs to a growing literature, in which men are seeking to express the old truths of Christianity in the terms of modern life. It is not a book for the defense of the faith so much as for its clearer statement; and this is sometimes the most effective line of defense. There are fourteen papers in the volume, covering the most significant aspects of the Christian message. These are good, honest statements, but they do not make such a peculiar or permanent contribution to our modern thinking as the introductory commendation by Dr. S. Parkes Cadman had led us to expect. But the volume will give a Christian a deeper appreciation of the meaning of his religion as a growing experience.